

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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NECESSITY OF A DIVINE GOVERNMENT.

BY ELDER JOHN V. HOOD.

"It seems to me a great truth," says one who is generally considered an enemy to popular Christianity, "that human things cannot stand on selfishness, mechanical utilities, economics, and law courts ; and that if there be not a religious element in the relations of men, such relations are miserable and doomed to ruin." These are significant words, and emanating from such a quarter, indicate to every reflective mind the utter absence in the world of a leaning towards sacred things, or a blending of the social and religious elements into one. The basis upon which the present organization of society is reared, seems so diametrically opposed to the design of the Moral Governor of the universe, and to the latent principles of right and justice implanted within the mind of man, that it is not a matter of surprise to find even those who are doubtful as to the authenticity of revelation, and do not obey the ordinances of the Gospel, intuitively apprehending the false position in which the world stands, and entering their protest against the machinations by which it is ruled and guided. How much-

sover we find men boasting of the intelligence and civilization of humanity, and the exalted plane or sphere in which it is moving, the accessories requisite to cause a complete harmony and regularity of motion to pervade the social system are absent. Definite laws may be to a certain extent enacted, regulating the actions of men as affecting life and property, or infringing upon the right and exercise of private judgment ; but their enforcement is looked upon more as something necessary to, or relatively connected with the upholding of the power and authority of king or senate, than as being specially required and commanded by the Supreme Ruler of the universe. In this respect, and in belief of the favor or displeasure of Deity materially affecting its plans and purposes, Christendom falls short of Pagandom. Whether we look to ancient Greece or Rome—the fountains of mythology—luxurious and effeminate as the leaders of those empires became, we find that they usually solicited the interposition of their gods in any vital matters of state, and that upon the nature of the auguries

or prognostications of the ethnic priesthood, depended the course pursued by the civil or military powers. But in our day, the principle involved in this fact is scoffed entirely, and looked upon as a relic of some barbaric and Polytheistic age. Society is divided into classes, each boasting its own superiority over that of its neighbor, and each adjusting its schemes and laws by some intellectual process of reasoning belonging exclusively to the members of that particular class, or by some experimental conclusions based upon data, lying solely within the province of that particular pet science. The politician is guided in his career by the laws of political economy; the philosopher in his definition of the laws of mind and matter, by some process inductive or deductive, acted upon by his predecessors; the theologian by the ecclesiastical rules framed by Assemblies and Councils of Divines, and so it is that each particular branch of human dialectics has its own separate preachers and expositors, who are supposed to be acquainted only with the facts which come under their own observation, and to decide the truth or falsity of certain principles by this limited knowledge and experience. From this has arisen the continual strife and dissension betwixt philosophers and theologians as to the comparative merits of their respective sciences, as they are pleased to style them, and the confusion and uncertainty into which the world is thrown, as to which is entitled to receive primary attention. The grand evil is, that each is expected to exist independently of, instead of in relative connection with the other, forming a link in that chain of sequence, by which men can ascend from one standard of truth to another, until philosophy, science and theology blend together and culminate in a triune point of order and harmony. The lawyer is not expected to, at least it is not necessary that he should, understand any higher laws than those recorded in the archives of his country; the statesman must comprehend the organization and nature of a government amongst men, but his knowledge need not extend to that of the government of God; the philosopher must reason

wisely on the nature and phenomena of mind and matter, or the moral and religious sentiments of the heart, but must demonstrate his truths intellectually, apart from the light of revelation,—the latter lies within the domain of the theologian, and he, in turn, must be careful to frame his conclusions from Scriptural facts and principles alone, no matter how antagonistic they may be to the discoveries of science, or the deductions of philosophy—these all belong to different chairs, thus bringing man to the very natural conclusion, that a principle may be theologically true and philosophically false, or theologically false and yet philosophically true!

To what a state, therefore, must society be reduced, when we find the elements of its organization, and the principles of its proposed development, so tottering and unstable. Hence has arisen the constant striving to reconcile science and theology, and, consequent upon failure to accomplish this, "Essays and Reviews," discussions on the "Mosaic Cosmogony," the "Noachian Deluge," the "Pentateuch," and all the different phases of thought that are now agitating and convulsing Church and State. And, more important still, the recognition of the Divine Government, not alone in the heart of man, but in the form of an ever-present and all-pervading energy, affecting the present interests and future destinies of the earth, is completely ignored. Admitting the world to have been originally created by God, it, as it were, extrudes him from that world, by reducing it to a self-sustained mechanism, and resolving, what are generally termed the works of Providence, into a regularly successive series of necessary developments. Thunders, lightnings and earthquakes, are looked upon as abnormal manifestations of Deity, while famine and pestilence are ascribed to secondary causes, or to an infringement of *organic laws*, having no direct reference to the moral condition of the people upon whom they may be inflicted. Is it not wonderful how carefully philosophers, statesmen and philanthropists, who deplore the condition, and devise plans for the amelioration of the world, keep their specu-

lations free from contact with the idea of the interposition or agency of Deity? Were He but to touch their prospective theories of improvement, they would be defiled, and fit only for vulgar fanaticism. Man is to effect his deification by the hopeful process of exhausting his own corruption; and no matter though long centuries of vice and crime and woe have to be passed through to reach to this glorious attainment, the patience of society will be rewarded by the knowledge that it owes no debt of religious gratitude. No time seems too long to wait, no trials too hard to undergo, in contemplation of the proud triumph of proving that the world can exist independently of God; and even if this noble self-sufficiency be not realized, the independence of spirit that prompted the trial must not sink into piety, but this material world, this citadel of man, is to bar its gates and keep its miseries, rather than suffer the degradation of receiving help from its God!

The Gospel of Jesus Christ comes in direct opposition to all this, and lays down as a fundamental principle that the only basis of social regeneration is theocracy. Science, philosophy, politics and morals, all meet there on equal ground, each dependent upon the other, blending and harmonizing together, and forming one grand organic whole. We understand that everything around us acts upon natural and purely philosophical principles, if we could only understand the philosophy; but we cannot, and hence the constant dubiety, the shipwreck of faith to which men are subjected. Instead of the light of modern science causing them to believe more in revelation, and leading their thoughts from "Nature up to nature's God," it has an entirely contrary effect, and after years of study and research, they bring themselves to the decision of one of the greatest *savans* of the age—that "in reflecting upon physical phenomena and events, and tracing their causes by the process of reason, we become more and more convinced of the truth of the ancient doctrine, that the forces inherent in matter, and those which govern the moral world, exercise their action under the control

of primordial necessity, and in accordance with movements occurring periodically after longer or shorter intervals." "But," says the Christian of the nineteenth century, "this belief is only acted upon by rationalists and mystics; we, as believers in the Bible, recognize the government of God in the heart of humanity." Still this is simply subterfuge. Unless that government is obeyed, not only in the spiritual, but also in the material world—unless this authority is recognized in the palace chamber, the senate, the congress, the academy and the university, as well as at the altar, or beneath the dome of the cathedral, recognized, too, as something bringing about, through obedience, results as tangible as obedience to the laws of men, not simply hearts regenerated, thoughts purified, sins blotted out and forgiven, but an advancement in arts and science and philosophy and song, and a practical development of love and peace, and harmony and intelligence,—then this statement is simply equivalent to the supposition, that we could still enjoy the cold accommodation of moonlight, although the sun were blotted from out the planetary system.

Those ideas may partly be accounted for by looking at the Protean aspects modern Christianity assumes. When men hear any new principle, they look at it generally through the medium of their early traditions, and it assumes an aspect corresponding with the nature of those traditions. It is something akin to several men looking upon the same book. One understands the letters, but is a stranger to the language in which it is written; another is acquainted with the language, but ignorant in regard to the subject treated upon; whilst another is, mayhap, conversant both with the language and the subject,—all viewing it differently according to their education or intellectual development. So, when a man becomes an adherent to any one of the modern forms of religion, he looks upon it through the medium of his early traditions, and, although he embraces it, is under no necessity of banishing them from his mind. He looks upon that creed from the point of view that best suits him.

self, and accords with his former phase of thought; another man, having different traditions, looks at another creed similarly, each holding fast to his own favorite dogma, and believing that through this means the reign of a Divine and united government will yet dawn upon the world! Not so with the Gospel of Christ Jesus. No matter in what traditions its recipients have been fostered, when the harmony of its principles dawns upon their minds, the former fade and disappear. They look upon it as a *whole*—a something, every principle of which requires gradually and surely to be practiced and attained by each individual member. Thus becoming one in

spiritual as well as temporal things, it follows, as a necessary consequence, that science and philosophy, handmaids of the Gospel, viewed in connection with ancient and modern revelation, will harmonize with her more refined and exalted truths, that all their discoveries will be laid at her feet, as the Magi brought their offerings to the manger at Bethlehem, and that as we begin to see as we are seen, and know as we are known, they will become one, and that then matter and spirit, cause and effect, and all the stupendous works of Deity, now so little understood, will be found constructed upon principles of philosophy, even upon the philosophy of the heavens!

PERSEVERANCE.

BY ELDER SEPTIMUS SEARS.

There is a certain class of people to be met with in the world, whose favorite indulgence seems to be that of finding fault with, and murmuring about everything they come into contact with. There is nothing in the world, in their opinion, as it ought to be, and their whole lives are spent in uttering unnecessary complaints against an all-wise Providence. They look upon some of their prosperous neighbors, whom they suppose are no more worthy than themselves, and see them in possession of some peculiar privilege which they are deprived of, and the conclusion they at once arrive at is, that the gifts and blessings of this earth are partially divided, for had Providence dispensed them with an impartial hand, they certainly would have had greater advantages, and some of their neighbors less. Such persons have never, perhaps, spent one moment in reflecting upon, and inquiring into the source from whence these blessings, which they look upon as peculiar, have been derived, and come to the premature conclusion that in the common course of events they have been showered upon their possessors without any exertion on the part of those favored mortals. They seem entirely ignorant of the very im-

tant fact, that man himself is capable of improving his condition pecuniarily as well as otherwise, and that a great deal depends upon his endeavors whether he is successful or not. Some act as though they think God has placed man here either to be dandled in the lap of ease, and enjoy all the luxuries of the earth, or to drag out an existence in misery and wretchedness, just as the case may happen to be, and that he has nothing to do with regard to the blessings he enjoys or the things he suffers, they all come by chance, and an attempt on his part to alter his condition would be an offence to his Creator. Never having cherished the idea for one moment that man's physical and mental abilities should be exercised to accomplish the desired object, their lives are spent without making one solitary effort to possess those blessings which appear so desirable when possessed by others; and should any one by reasoning endeavor to show such persons their true position, and prove to them that they have something to do in the matter, they will often exclaim, "O, it's all luck; if we are not to have such-and-such things, we shall not, and we can do nothing in the matter," and thus resign themselves, apparently, to their

fate; yet, in their minds they are constantly drawing pictures of what they would like to be, and thinking what they would like to possess, without putting forth their hands towards the consummation of the desire they have conceived in their minds; and when they leave this earth, their condition is little or no better than when they commenced their mission upon it—they have pined away their time, allowed their minds to go uncultivated, and their souls have been enshrouded in ignorance. No doubt many have read the anecdote of the two farmers, whose farms lay adjacent to each other. Both sowed some early peas, which sprang up and promised apparently to do well, until a late frost came and destroyed them. One of the farmers on learning that his crop was destroyed, immediately replanted it, and reaped in due time the fruits of his labor, while the other went home, fretted about his loss, and did nothing more until harvest, and at that period it had availed him nothing, while at the same time the labor of his industrious neighbor had tended to enrich him. Had the unfortunate man, instead of fretting, gone and followed the example of his neighbor, the result would doubtless have been the same.

It is a great deal this way with many people we meet with; should they have a misfortune—which all are liable to in their journey through life—they sit down and pine and lament over it, instead of going to work, and, by their wise economy and persevering industry, try to repair the breach. The Great Dispenser of all earth's gifts has surrounded man with blessings, but he must put forth his hand to procure them—they will not be likely to come to him without, neither would it be right they should. It is a fact patent to all, that the harder a man toils to bring about any desirable object, or the achievement of any purpose, the more highly he will appreciate it when it is accomplished. Pearls are buried in the depths of the ocean, mineral wealth is hidden in the earth, and in all probability would remain there did not man make use of his physical powers to bring them forth and place them in a position to be

used. The heavens and the earth are full of knowledge, but it can only be obtained by an application of the mind to study; and if ever we make any great attainments, or accomplish anything worthy of being remembered by those who may succeed us upon the stage where we are now playing our part in the great drama, it will be by perseverance and industry, accompanied with the blessing of God. A writer once observed, that "those who, while passing along, scatter rose leaves, could only be traced after a few days, but those who scatter rose seeds, could be seen after many years." Man should try and do something that will leave "footprints on the sands of time," and to do this he must labor and toil with a fixed determination to acquire that intelligence that will qualify him for this work. It is not to be done by sitting down quietly with folded arms and doing nothing, or by constantly indulging in frivolous nonsense, but by the acquirement of useful knowledge, which can only be attained by perseverance and industry. It is perseverance which has marked the progress not only of mortals, but of Gods, and enabled them to surmount the ever-rising obstacles which have stood between them and the object of their pursuits.

History furnishes us with an account of men who have risen from a state of penury to positions of greatness and affluence. They have immortalized their names, and exemplified in their lives what perseverance and study could accomplish. We cannot suppose they made such great achievements, as some would say, by chance, or without any exertion of their own. It has been a firm resolution, combined with talent, which has caused them to thus distinguish themselves. For instance, if we look at Christopher Columbus and the work he accomplished, taking into consideration the circumstances under which he labored, we see a specimen of what can be accomplished by indomitable perseverance. Had he been disposed to lament and pine over every misfortune he met with, and fancy every obstacle which intervened between him and that which prompted his pursuit as insurmountable, he never would

have had the honor of discovering that choice land which has since proved such a large and valuable field for enterprising men; but no circumstance, however adverse, could daunt his courageous spirit, and every obstacle which presented itself seemed only to stimulate him to stronger perseverance in his pursuits and explorations. We see, also, how Stephenson, possessing this quality of mind and giving it free exercise, has been able to greatly increase our facilities for travelling, and caused as it were a new era to dawn on the commercial world. Many great works have been done by untiring, persevering men, and their memories are perpetuated in consequence of their magnanimous spirits.

If we look at the Latter-day Saints, and the circumstances by which they have been surrounded, viewing the many apparently insurmountable obstacles which have stood in their way, we shall there see, also, something of what their perseverance has done, attended by the blessing of Almighty God. A few years ago they went to a barren, desolate waste, which of itself seemed to possess no charms whatever for white men, and in a very short time built up beautiful cities, and gathered around themselves the blessings of this earth, despite the very unfavorable circumstances with which they were brought in contact. The leaders of this despised people have evinced as much persevering industry as any men whose names are written in the pages of history. Had they

been daunted because difficulties encompassed them on all sides, they would have faltered long ago, and the elements would have gained the mastery over them. If individuals want to tread the path of true greatness, and make themselves useful members of society, they must persevere in the acquirement of knowledge, for knowledge is power when rightly applied. Should an obstacle be placed in the way, and at first appear insurmountable, make it the stepping-stone to the accomplishment of the end you have in view. For us to sit down and watch what others have done and still are doing, without personal exertion, can do us no possible good nor increase our usefulness in any way. There are some who act as though they were mere machines, and surrounding circumstances the motive power by which they are kept in motion. They do comparatively nothing of themselves. Instead of seeking to control circumstances, they allow every little incident of life to influence and control them, and every seeming barrier to impede their progress, and, finally, come to the miserable conclusion that they "can't do it." Such a word as "can't" ought not to have a place in the vocabulary of a Latter-day Saint. Napoleon once observed, that the word "impossible was only to be found in the dictionary of fools." "I'll try" has done wonders. "I will" has worked miracles. Let the latter be our motto in everything that is good and praiseworthy.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 136.)

HISTORY OF WILLARD RICHARDS.

"Oct. 1 (Sabbath).—Meeting in the morning at brother Smith's.

Having been moved by the Spirit for a week to attack Satan in his stronghold, I this day preached repentance and baptism to the congrega-

tion at St. Paul's Church, as they came out of the door at 1 o'clock.

Evening, met at brother Smith's. Retired to rest with the assurance that God had accepted my labors.

—2.—Preached at brother Smith's.
—3.—Fasted, much to the joy of my soul. Meeting at sister Bradock's; baptized James Lee.

—4.—Fasted and prayed that I

might be humble, get wisdom, and receive the gifts of prophecy and discerning of spirits, and know the mind of God concerning this people and myself.

Glory to God that he has given me so much of the influence of his Spirit; I have prayed to him that he will tell my counsellors Heber and Orson what his mind is concerning me and this people.

Evening, attended meeting.

—14.—I received a letter from brothers Kimball and Hyde, giving me counsel and direction, in answer to my prayers. Brother Kimball advised me to go out into the country without purse or scrip, and preach to the surrounding villages. I immediately visited the regions round about, and preached the Word, conversing with the people incessantly.

Nov. 8.—I baptized William Pierce, William Emmons, Mrs. Elizabeth Emmons, Charlotte Cowne, Sarah Chrismas, and Mrs. Mary Charter, at Bassingbourn.

—9.—Met at Mr. Ingra's, and confirmed those baptized. During the night my lodgings were surrounded by hundreds of persons, yelling and howling.

I preached in Codicot, Kempson, Wilmot Green, New Mile End, and several other places.

Dec. 14.—I baptized John Field and confirmed Mrs. Rebecca Cooper and Sophia Dunham at New Mile End.

—22.—Baptized two in Bedford.

—25.—The Church fasted, and I baptized James Lavender.

Jan. 1, 1838.—I baptized Sarah Lavender.

—3.—I procured license to preach from the court of Quarter Sessions.

—7.—I baptized two.

—12.—I baptized one.

—20.—I baptized Alfred Braddock and Bevill Covington.

—24.—I baptized one, and another on the 29th.

Feb. 16.—I received a letter from my brethren in Preston, telling me to prepare for home in a month.

I continued to labor against much opposition in Bedford, and the region round about, until the 7th of March, when I left about forty members in charge of Elder James Lavender, and

returned to Preston and met Elder Hyde.

—10.—Elders Kimball and Fielding arrived in Preston from Ribchester.

I took a tour through the Branches and preached.

While walking in Thornly, I plucked a snowdrop, far through the hedge, and carried it to James Mercar's, and hung it up in his kitchen; soon after Jennetta Richards came into the room, and I walked with her and Alice Parker to Ribchester, and attended meeting with brothers Kimball and Hyde at brother Clark's.

While walking with these sisters I remarked, 'Richards was a good name—I never want to change it, do you, Jennetta?' 'No, I do not,' was her reply, and I think she never will.

April 1.—I attended a General Conference of the Churches in England, held at Preston, where I was ordained a High Priest, and appointed first counsellor to Elder Fielding, who was appointed President of the Mission. Elders Kimball, Hyde and Russell were returning to America.

—12.—I went to 29, Union Street, Liverpool, with brother Fielding, to visit with Elders Kimball, Hyde and Russell, who were detained at that port till the 20th, when they sailed for New York.

When Elder Fielding and I returned to Longton, we found the Rev. Richard Livesey's tract against the Latter-day Saints; it was a condensation of lies and filth from the American papers, and was the first pamphlet published in England against the Work.

Sept. 7.—I was very sick, and called on the Elders, who administered to me, and I obtained relief, but grew worse than ever towards night, when the Elders were called again; and after each had prayed several times, one of the Elders prophesied that I should be relieved in one hour, and it was so. Truly it was a day of trial; I passed through all the bitterness of death. Sister Dawson was very kind.

—24.—I married Jennetta Richards, daughter of the Rev. John Richards, Independent minister at Walker Fold, Chaidley, Lancashire. Most truly do I praise my heavenly Father for his great kindness in providing me

a partner according to his promise. I receive her from the Lord, and hold her at his disposal. I pray that he may bless us forever. Amen.

"Sister Alice Hodgin died at Preston, Sept. 2, 1838, and it was such a wonderful thing for a Latter-day Saint to die in England, that Elder Richards was arraigned before the mayor's court at Preston, Oct. 3rd, charged with 'killing and slaying' the said Alice, with a 'black stick,' &c., but was discharged without being permitted to make his defence, as soon as it was discovered the iniquity of his accusers was about to be made manifest."

During the month of May 1839, I visited the brethren in Cumberland, and went to Carlisle; preached in several towns, and baptized one in Brampton.

In June I visited Manchester, Bolton, Salford, and the brethren in that region.

July 17.—Jennetta bore to me a son; he was named Heber John.

In August and September, I labored with Elders Clayton and J. Moon in Burslem, with some success. A small Church was planted in Burnley by Elder Thomas Richardson, and many were added during the summer in the older Branches, through the instrumentality of the local Elders and Priests, who were generally very faithful.

In August, Jennetta took her son and went to Walker Fold, where she remained at her father's till Nov. 7th.

I continued preaching in Preston and vicinity, also in Manchester and surrounding country.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 11, 1865.

SIMPLICITY OF THE GOSPEL IN CONTRAST WITH HUMAN SYSTEMS.



MANY and conflicting are the views which have been and still are entertained by the so-called Christian world, in reference to the great truths comprehended in the plan of salvation taught by Jesus Christ and his Apostles. They boast that they are united upon all doctrines *essential* to salvation, and only differ respecting minor and unimportant details. Yet we find them, to-day, divided in their opinions respecting the necessity, nature, efficacy and extent of the atonement of Christ,—some denying the necessity of the vicarious sacrifice; others claiming that through it a universal salvation has been wrought out for all mankind, irrespective of faith and works; others again believing that the atonement was only partial—that is, that Christ died to save the elect, or those who were foreordained to be saved, while all the rest of mankind are doomed to eternal damnation. Some will tell us there are infants in hell not a span long, while others believe—though they know not upon what foundation—that

all children are saved. Then, again, our religious friends differ as to how, or upon what terms, salvation is to be obtained. Belief in Jesus is, by one class, considered sufficient of itself to save mankind; another adds baptism as being essential—and both can quote Scripture to maintain their positions; then the latter class differ among themselves as to the mode of baptism,—whether by sprinkling, pouring or immersing. They disagree also in respect to Church government, conditions of membership, and many other points that we cannot take space to mention here; and, finally—what should be considered, perhaps, the primary, instead of the last difference—they are beginning to sap the very foundation upon which their faith rests, by calling in question the correctness and Divine authenticity of the Scriptures. They may call these minor matters if they choose; but if they are to be considered trifling, we do not know where to look for important ones.

Now all these matters are made sufficiently plain in the Scriptures—notwithstanding they have been mutilated and corrupted—to prevent any misunderstanding or conflict of opinion thereon, if men could understand them aright. But this they cannot do unless they possess the same Spirit by which the writers of those books or letters were inspired; for, says the Apostle, "No man knoweth the things of God but by the Spirit of God." "No prophecy of Scripture is of any private interpretation, but holy men of old spake as they were moved upon by the Holy Ghost," and "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." It is obvious, therefore, that the Holy Spirit *alone* can make plain to the understanding the truths revealed through its agency. The Latter-day Saints, having no confidence in the judgment or decisions of uninspired men in relation to the momentous subject of salvation, have sought and received the unerring guidance of this Divine Teacher, which was promised by the Savior to his disciples to lead into all truth, consequently, those points of doctrine which divide and perplex the Christian world have been made so perfectly plain and simple to their minds, as to cause complete harmony in relation thereto. Believing the Bible and endeavoring to carry out its principles much more implicitly than any other religious body, they still do not, as do the sectarian world, receive it as the foundation of their Church organization, and the "only rule of faith and practice." It never was designed to be this; the Apostle informs us that the Church of Christ is built upon the revelations of the Lord, with the authority of the Holy Priesthood and living Apostles and Prophets, not on the Bible; on the teachings and decisions of living, inspired men, not on the letters of dead ones. But the world, having lost the gift of inspiration and the blessing of living oracles, had to do the best they could; they therefore rested their faith on the mutilated, altered and corrupted writings of the inspired men of past ages. Now, they will never attain to the "unity of the faith" and the perfection required by the Gospel, until they fling away the old, musty tomes of the early Fathers, and their own conceited notions and traditions, enjoy the light of the Holy Ghost to make plain the Scriptures to their understandings, instead of the contradictory commentaries of uninspired men, and submit to the guidance and counsels of the Lord's living and divinely-inspired Priesthood.

The Latter-day Saints have received their knowledge, doctrines and authority from a higher source than the Bible. "Oh! what blasphemy," says one, "what an insult against that sacred, precious volume." But which is the

greater,—the thing that is formed, or the intelligence that formed it; the earthen vessel, or the designer thereof; the Sabbath, or the Lord of the Sabbath? The world, exalting the effect above the cause, have reverenced the written word more than the Spirit by which it was dictated, forgetting the saying of the Apostle, that "the letter killeth, but the Spirit giveth life." On the other hand, the Latter-day Saints, while duly valuing and reverencing the writings of inspired men in past ages, place a much higher estimate upon the revelations given through the Holy Ghost, for their present guidance and future exaltation. Jesus Christ established his Church in former days after he had received authority from his Father to do so, been baptized unto the baptism of repentance, and endowed with the Holy Ghost. In these days Joseph Smith, having received commandment and authority from the Lord, reorganized that Church upon the original foundation of living Apostles and Prophets, and the revelations of the Lord, Jesus Christ being the chief cornerstone. Communication between the heavens and the earth was again restored, and, by the revelations of Jesus, the plan of salvation made as plain and simple to the understandings of men now as it was in the days of Peter and Paul. The Gospel is beautifully simple and easily understood, when divested of the dark mysticism and vain philosophy in which the Sectarianism of ages has enshrouded it. Its doctrines and precepts commend themselves to the intelligence and affections of the humble and honest, however unlearned they may be, who are no longer distracted by the doubts and divisions of Christendom, but see eye to eye, and "all walk by the same rule."

What, then, is the belief, or rather the knowledge, of the Latter-day Saints in reference to the plan of salvation? They believe that God is, as Jesus taught, the Father of the whole human family; that we were all his spiritually begotten sons and daughters in the eternal worlds; that He has sent us here in order to gain an experience necessary to our exaltation, which we could not attain to without taking bodies in this probation; foreseeing that man would fall, and misery and death thereby be entailed upon all his creatures, He devised a plan of redemption before organizing and peopling this earth,—hence Jesus is called "The Lamb slain from *before* the foundation of the world." He died for the sins of the world, and his atonement was as broad as the fall. Hence, says the Apostle, "As in Adam all die, so in Christ shall all be made alive." This is the universal salvation taught in the Bible. As sentence of death was passed upon all in consequence of Adam's transgression, so shall they all be redeemed from the effects of Adam's sin, and be brought up out of their graves by the power of the atonement and resurrection of Jesus Christ; and this, too, without any works, or even the exercise of faith on their parts. This is the salvation provided by free grace without works. Mankind were not concerned in Adam's sin, the penalty of it was entailed upon them without any fault of theirs, and they are redeemed from it independently of any agency of their own. They could not prevent the fall, neither can they prevent their own redemption from it. But will all thus redeemed from Adam's transgression be eternally saved? No. For we read, "Some shall awake to everlasting life, and some to everlasting shame and contempt." All children who have died before coming to years of accountability will be saved, because they have committed no sin of their own, and the atonement of Christ saves them from the effects of original sin or the fall; hence, Jesus says, "Of such is the kingdom of heaven."

What, then, becomes of all adults? They will be judged according to their works, and receive that reward, whether of happiness or misery, which they have merited. The same atonement which saves them from Adam's sin, will save them from their own sins, upon certain conditions, which must be complied with in this life. Those terms are,—1st. That they repent of, that is, forsake their sins. 2nd. That they are baptized (immersed) for the remission of them by one having authority. 3rd. That they receive the imposition of the hands of the servants of God for the reception of the Holy Ghost; and 4th. That they continue to observe all the commands of God to the end of their lives. All who do this will be saved in the celestial kingdom of God; all who do not—no matter how good they may have been in other respects—will be shut out therefrom. But there will be a great variety of kingdoms and glories beside that of the celestial or highest, where all the different grades of intelligences, from the noble and virtuous to the most vicious and degraded, will receive that reward or punishment which they merit. Jesus says, "In my Father's house are many mansions." Paul says, "There is one glory of the sun, another glory of the moon, and another glory of the stars, and as one star differeth from another star in glory, so also is the resurrection of the body." Every man in his own order; and all mankind, not excepting the guilty and condemned, will acquiesce in the justice of the decisions of the Almighty and his servants.

"But," says one "why do you insist so strenuously upon baptism as essential to salvation?" Because Jesus did so, and commanded his Apostles to teach men to observe *all* his precepts. Jesus had the right to dictate the terms upon which men should receive pardon, and he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." "Heaven and earth shall pass away, but my words shall not pass away." "He that believeth and is baptized, shall be saved." "What God hath joined together, let not man put asunder." God has connected belief, repentance and baptism with salvation—let all take heed how they attempt to separate them. "But," it is objected, "we have always been taught to regard baptism itself, as well as its mode, as unimportant and optional, and a mere outward form or badge of membership in the Church of Christ." Can any command of the Son of God be deemed unimportant? If one principle or command may be considered unimportant and neglected, so may another, and thus the whole Gospel be set aside, which some professed Christians have nearly done. But Jesus himself set the example, saying, "Thus it behoveth us to fulfil all righteousness." If it was necessary for Him to be baptized, how much more so for us? Those who neglect this ordinance, or any other command of the Lord, will find that they cannot do so with impunity, and that though heaven and earth should pass away, they will not be admitted into the celestial kingdom. Baptism, the Apostle Peter informs us, is for the remission of sins. How then can salvation be obtained without it? If persons desire to obtain pardon for their sins, they must be baptized for the remission of them. Whether the Lord has or has not any other way of forgiving sins has nothing to do with us; that is the only plan he has been pleased to reveal, and it is our business to comply with it. These, then, are some of the principles which the Latter-day Saints believe and practice. They are plain, and adapted to the weakest capacity, and the Lord bestows his Holy Spirit upon all his humble, honest children who are

obedient thereto, the same as he did in days of old. All who comply with the ordinances of the Gospel may obtain this great blessing, which will open the Scriptures to their understanding, lead them into all truth, and cause them to be united, hopeful and happy in this life as well as in that which is to come.

ABSTRACT OF CORRESPONDENCE.

~~X~~ SCANDINAVIAN MISSION.—Elder C. Widerborg writes from Copenhagen on the 7th ult. We make the following extract from his letter:—“By letter from Elder Pegan, I learn that he has made a trip through Schleswig-Holstein and Hamburg, visiting and encouraging the few scattered Saints we have there. He also visited brother Evert and family (about whom you wrote a time ago), at Herrnfeld by Gluckstadt, was kindly received by them, baptized two of brother Evert's family, held some meetings, and bore testimony to the people round about there, many of whom declared the Gospel to be true; but the spirit of persecution had already begun to show itself—the clerical authorities starting the cry, “A Mormon priest has come! A Mormon priest has come! beware of the delusion and the false prophets!”—so Elder Pegan did not know but what a *gendarme* (policeman) would soon come and stop his preaching, or send him over to the Danish Schleswig, as they usually do, no dissenters from the established religion being tolerated in the German part of Schleswig-Holstein. He would nevertheless do his best, and stay as long as he could, until they drove him out. I am glad for the door the Lord has opened in the above place, and we will occasionally send an Elder there to labor privately, as he cannot do so openly, and I hope the day will come when the shackles of Germany shall be broken and the captives set free. There are lively debates these days in the Rigsdag (Diet) at Copenhagen, about the wording of a new Constitution for the monarchy of Denmark in its present state, the patriotic party defending the paragraphs of the free Constitution of '49, another party (the reactionary) struggling for a compromise, giving the king more power, and moderating the great liberty guaranteed by the late king, Frederic VII. May the patriotic party gain the day is my prayer, that we may have the privilege under a liberal Constitution, to promulgate the principles of the Gospel and gather Israel.”

We learn by letter from Götheborg, from Elder John Sharp, jun., dated the 9th ult., that he is well, and improving in the language. He had met in Stockholm with Elders George W. Gee and John Swenson, from Zion, also ~~Elder~~ Elder Widerborg from Copenhagen. After spending a few days together very pleasantly, brother Widerborg returned to Copenhagen. Brothers Gee and Swensen remained in Stockholm, and he himself went to Götheborg. He is alone, without any one to talk English too, but feels well, and is doing the best he can under the circumstances. Everything concerning the Work is moving along satisfactorily.

~~old~~ The seeds of our punishment are sown at the same time we commit sin.

~~old~~ Though the taste of pleasure may quicken the relish of life, an unrestrained indulgence leads to inevitable destruction.

CORRESPONDENCE.

ENGLAND.

LIVERPOOL CONFERENCE.

Liverpool, February 18, 1865.

President Wells.

Dear Brother, — As it is some months since the Liverpool Conference was represented in the STAR, I feel like improving a few moments in penning you a few lines to inform you of our proceedings, and also of the future prospects of the Latter-day Work in this locality, so far as lies within my power. I can truthfully say the majority of the Saints, throughout the various Branches, are feeling and doing well. We are adding a few to our numbers, and there is a spirit of inquiry manifested by those who attend our meetings. Many begin to see that there really is something in what is called "Mormonism."

In the year 1864 we added 74 to our numbers by baptism, the greater number of whom, I believe, embraced the Gospel for the love they had for the truth. They were not those who came in through excitement, or because they had heard some Elder preach who could use very fine language, or deliver a discourse in a very systematic and eloquent manner, but many were brought in by the simple testimony of a humble brother or sister, and because they could see something in the Gospel worthy of their attention. I have noticed, in my experience, that those who come into the Church through temporary excitement, require something of this nature all the time to keep them alive, and as soon as it ceases, they lose their desire to associate with the Saints. I have also noticed, another class—those who have been persuaded by their friends to be baptized, and who, ever afterwards, have needed persuading in everything they have done for the kingdom of God, and have performed nothing willingly. I am thankful to say this is not the class of people who are embracing the

Gospel at the present time in this Conference.

Elder Rupert Brown, who is laboring with me here, is doing good, and is on hand to do anything to help to roll on the Work of the Lord. He is at present in the Isle of Man, trying to revive the Saints there.

We held a Conference in Liverpool on the 25th of December last, and had a good time. Elder George Gibbs took the Minutes for publication, but through some cause they were mislaid, and consequently have not been published. The Saints who attended the meeting felt blessed, and the counsels of yourself, President B. Young, jun., and others of the brethren who spoke during the day, were, I believe, appreciated. On the day following the Saints met together, and in hearing recitations, songs, &c., enjoyed themselves very much. The tea-party went off well, and reflected credit on those who had the management of it. Everybody seemed satisfied with the manner in which it was conducted, and I feel assured its tendency was to do good.

A short time ago, by special invitation, Elder George Reynolds and myself, in company with several of the brethren belonging to the Birkenhead Branch, attended a meeting of the "Young Men's Mutual Improvement Society," in connection with Holy Trinity Church, Birkenhead, and under the superintendence of Dr. Baylee, Principal of St. Aidan's College. The subject for debate that evening was "Mormonism." At 8 o'clock the chair was taken by Mr. C. Fair (by the way a very appropriate name), a member of St. Aidan's College. The meeting was opened with prayer, and after a few remarks from the chairman, one of the members read an essay of considerable length, which he had prepared for the occasion, upon the subject referred to. After this was over, according to the rules of the society, each member had the privilege of occupying ten minutes, until nine o'clock; after that time, five minutes,

until all who wished to speak had had the privilege of so doing. At the commencement, the chairman stated that after the members had occupied what time they thought proper, though contrary to their general rules, the meeting would be open to the public to make any remarks they might think proper. About nine o'clock the meeting was thrown open to all present, and feeling it to be my duty, I took the first opportunity of correcting some misrepresentations which had been made. The time allowed me at the commencement was ten minutes, but it was afterwards extended to twenty minutes. After this time had expired, brother Reynolds availed himself of the privilege of speaking, and several of the brethren spoke in turn, and did much credit to our cause. The Spirit of the Lord rested upon us, and we enjoyed great freedom. The members of the class found their knowledge of the subject before them to be very limited, and seemed very glad to learn something from us as to the real belief the "Mormons" entertained. We were all listened to without the slightest interruption. Mr. Fair, whatever might be his opinions in relation to our doctrines, certainly acted the part of a gentleman towards us. Throughout the entire evening the members treated us with courtesy and more than ordinary kindness. There was little of that acrimonious feeling manifested, which too often predominates on such occasions, and we must confess that we had "fair play." The whole proceedings terminated peaceably, and I hope God will bless our humble testimonies, that good may be the result.

At a later period, Elder Thomas Taylor and myself attended another class of a similar kind, in the same town, where the subject of "Mormonism" was again brought forward. The result was akin to that on the previous night. Brother Taylor occupied about thirty minutes in speaking to them, and was listened to attentively.

Ever praying the Lord to bless you and all who co-operate with you in the cause of Truth, with kind love I remain yours truly,

SEPTIMUS SEARS.

WALES.

WELSH MISSION.

 Merthyr Tydfil, Feb. 6, 1865.
President Wells.

Dear Brother,—As it is some time since I wrote to you, I feel to embrace this opportunity of informing you how we are getting on in Wales. From the reports of the Presidents of Conferences, I find that the Work is rolling on, and that they are adding to the Church by baptism, especially in the Merthyr Conference, where there is not a week passes but one or two are baptized. Since we have taken a new hall in Merthyr, a great many strangers have attended our meetings, and listened very attentively to the doctrines advocated. Elder Phillips and myself preached there last night; the hall was nearly full, and we enjoyed much of the Spirit of God. The Saints' countenances beamed with joy, and I noticed it was with reluctance that some of the strangers left after the meeting was over. The reports from the other Conferences are equally good.

Our financial matters, for the last month, are not so good as usual, as there has been a great slackness in the works, owing to the cold weather and other causes, and many of the Saints have been out of employment. There has also been a disposition amongst the colliers to strike for an advance in their wages, but I believe it has passed off at present, at least for a time. It is very different here to what it is in Utah; there people have a year's supply on hand at a time, here they live, as it were, from hand to mouth, and if they have a little to spare, as a general thing it is spent in that great evil, drink, so that when work is done eating is done, and the consequence is, the laborer is obliged to resume work even at a reduction from former prices.

As to the emigration this season, I do not think it will be very heavy. Most of the Saints seem to think that they can do better here than on the other side of the Atlantic, unless they could go through to the Valley, which but very few have the means of doing.

My health is much better than when I was at Swansea. Brother William D. Williams is at present in Pembrok-

hire, visiting that Conference. He together with all in the office. I re-
s well and feeling first-rate. Brother main, as ever, your brother in the
Phillips joins me in kind love to you Gospel,
and President Brigham Young, jun.,

WILLIAM H. WAYLETT.

SUMMARY OF NEWS.



AMERICA.—General Grant reports to Mr. Stanton that the *Richmond Despatch* says that Sherman has entered and taken possession of Columbia. General Beauregard communicated this intelligence officially. From his despatch it appears that the Federals shelled Columbia from the south bank of the Congaree. During the night they moved up the river, and on the following morning forded the Soluda and Broad rivers. During the Federal passage of these rivers, Beauregard evacuated Columbia. The Federals soon after took possession. Two days previously, when it was decided not to attempt the defence of Columbia, a large quantity of medicinal stores was destroyed. The *Despatch* presumes that the fall of Columbia will necessitate the evacuation of Charleston, which the *Despatch* thinks has already commenced. The general impression is that Sherman will now proceed to Charleston to establish his base, but the *Despatch* does not see what need he has for a base. He subsists on the country, and his army has not been exhausted by any battle since he left Savannah. Sherman declared his intention to march to Columbia, thence to Augusta, and then to Charleston. This Beauregard considers was uttered as a boast to hide his designs. The *Despatch* thinks that he will next strike at Charlotte or at Florence. It was reported that the Federals had captured Augusta, but the *Despatch* discredits the report. The *Charleston Mercury* announces a temporary suspension of its publication, with the view to its removal to another point, this being rendered necessary by the progress of military events. Captain Semmes has been made a rear-admiral, with the command of the James River squadron. Philadelphia papers announce that the Richmond papers state that Sherman's main columns had reached Kingsville Junction, twenty-five miles north-east of Columbia. The communication south of the Florence Railroad and on the Charleston Railroad is interrupted. A Confederate flag-of-truce boat has blown up on the James river. All on board were lost. X

MEXICO.—Official despatches received from Mexico announce that General Bazaine has completed the investment of Oajaca. It is expected that the army of Porfirio Diaz will not be able to escape. The New York journals publish advices from Vera Cruz, stating that fighting continued in the interior of Mexico between the Juaristas and the Imperialists.

BRAZILS.—The Brazilian army is besieging Monte Video, which, it is believed, will shortly be taken. The army of Paraguay continues its march through the province of Matto Grosse, which is left undefended. It has taken the towns of Coimbra and Albuquerque, and captured a Brazilian gunboat.

PORTUGAL.—The Duke de Loulé and the other ministers have resigned. The Marquis Bandiera has been charged by the king with the formation of a new Ministry, which is not yet formally constituted.

ROME.—A notification has been issued by the cardinal vicar relative to the jubilee. In this document the cardinal reverts to the object of the encyclical, and particularises, as especially deplorable errors, liberty of conscience and worship recognized as a legal right, the recognition of the right of all to propagate through the press erroneous principles, and, finally, the declaration that the will of the people is a supreme law.